A REVIEW OF THE STATE OF THE BRITISH NATION.

Thursday, June 19. 1712.

THERE goes a Story of a Friend of Dr. *Sacheverell*, which, *whether it be true or no*, I would not adviſe him to Enquire into, becauſe of ſome other Circumſtances, not ſo fit on his Account to be made publick; That in a certain Country not a Hundred Miles from the City of *Worceſter*, an Eminent Votary of the Reverend Dr. in abundant Zeal for his Popularity, among other Honours paid to the Dr. publickly declar'd, that his Wife being with Child, whatever ſhe brought forth, whether Son or Daughter, it ſhould be Baptiz'd by the Chriſten Name of *Sacheverell*.

It pleas'd Heaven, whether for Humbling the Man in his *Native* or in his *Party-Violence*, or for a ſpecial Declaration, from above, of its Deteſtation of the Dr. and his Practices, to deliver the Man from the Burthen of his Vow, had he thought fit to have been ſo deliver'd; for that the poor Woman when her Time came, brought forth neither

a Son or a Daughter, but an Odious Hermaphrodite Creature, with a Conjunction of Sexes, and other Parts unfit to name —— The poor Man, however, Infatuated with Zeal to his Party, and to the Reverend Perſon above, perform'd his Vow, and gave it the Name of *Sacheverell*; ſo that it may now be ſaid, there has been more than one Monſter of that Name in the World.

I have no Perſonal picque at the Man who has made ſuch a Noiſe in the Name and Stile of *S——ll*, farther than he becomes the Subject of publick Reſentment, on Account of a ſtrange Hermaphrodite Principle, being the ſame which I have been all along ſpeaking of, *viz.* Taking the Oaths to her Majeſty, and declaring himſelf for the Pretender, Abjuring the Pretender Solemnly with an Appeal to Heaven, and drinking his Health as his Sovereign, and while this can be prov'd upon him, he muſt be Accurſed of God and his People, and ſo muſt all that follow that Practice.

Now the Reaſon why I give you this Hermaphrodite Story, and mention this Perſon whom all Wiſe Men endeavour to forget, *is this*; and if I am too ſevere, let me find one that will firſt juſtifie the Practice, and leave the Diſpute to him and to me.

He that in a Solemn Oath, appealing for his Sincerity to God Almighty, *who knows his Heart*, ſhall Swear true Alleigance to her Majeſty, and Abjure the Pretender by Name, promiſing and binding himſelf upon Oath, to maintain and defend the Proteſtant Succeſſion in the Houſe of *Hannover*, *as it is at large expreſs'd in the ſaid Abjuration*, and at the ſame time does in his Heart, retain his Allegiance to the Perſon of the ſaid Pretender, publickly own him as his Lawful Sovereign, drink to, or wiſh his Reſtoration, *as they call it*, and either publickly or privately act for him, or Encourage others to act for him; TELL ME all ye Wiſe-Men, who lay the leaſt ſtreſs upon Oaths and Obligations, you that have the leaſt Reverence for the Majeſty and Omniſcience of God, you that pay any Obedience to Conſcience, or Homage to Religion; TELL ME, the moſt Profligate of you all, that dare own the Name of Chriſtian; *tell me*, I ſay, What can you eſteem ſuch a Man?

Is he a Chriſtian! or a Perjur'd Abhorr'd Infidel? Is he a Man of Conſcience and Honour, or an Apoſtate from both? Is he not an Hermaphrodite in Religion? A harden'd Traytor to God and the Queen, and a Profligate both in Honour and Conſcience? No Man ought to keep Company with ſuch a Man, he ſhould be ſhunn'd as an Infection, loath'd as a Night-pond, avoided as an Excrement to Society, and look'd upon as the moſt Execrable Out-caſt in the Nation —— Here's Occaſional Conformity in its Blackeſt and moſt Helliſh Portraiture! Here's GOD and *Baal* in Politicks, as well as Religion! Here's the Weeping Crocodile, the Muſical *Syren*, the Smiling Traytor, and

and these are the only Men we are now in Danger of: O Government! O Parliament! O Legislator! Why has no Law yet pass'd, to make these Infamous People the Mark of the Nation's distinguish'd Aversion? After an Abjuration, to drink a Health to the Abjured, as our Sovereign! This should be made an Over-Act of High-Treason, and a mark of Infamy ought to be put upon the Person, as one abandon'd of God, and detested of Men.

Be my Lot both here and hereafter, with an open down-right, profess'd *Jacobite*, rather than I should be Condemn'd to Associate with this worst kind of Hypocrite, to be bound to Converse with such a Man, I can liken to nothing so well, as the odious tye of being Married to a Hermaphrodite: A Man that professes bad Principles, is better than he that covers bad Principles with a Mask of Vertue: Such a Subject, is like *Jaques Clement* to *Henry* III. of *France*, making a low Bow to the King, but with a Knife in his Sleeve, pretending a Service, and bringing him a Message, and then stabbing him into the Bowels. As I have often said in Print, that taking up Arms against King *James*, was effectually King-killing; that Fighting at the *Boyn*, was as much Killing the late King *James*, as the Regicides cutting off the Head, was killing his Father. *I mean as to Intentional Guilt*; so, I say, swearing to Queen *Anne*, and Drinking Healths to, and praying for, or wishing the Restoration of the Pretender, is as much a Treasonable Act against the Crown of Her Majesty, as stabbing the King of *France* was against his Life; the Men are Traytors and Murtherers alike, let any Man Dispute this with me if he can.

I must make a brief Application of this Doctrine, for it is not for nothing that I have said all this, and I will be very home and plain in my Application: Upon the City leading the Way in Addressing to her Majesty, in the great Affair of the Negotiations of Peace, it is expected great part of the Nation will follow; and as in such Applications, either Men are supposed to speak sincerely, or else you must suppose them using their Sovereign very Barbarously; I cannot, therefore, but apply myself very seriously to the People that shall thus sign their Addresses to their Sovereign.

Lay your Hands upon your Hearts; either you would have your Addresses stand for something or for nothing; either you dissemble with the Queen, or you do not; *I will hope the best* ——— Now the City of *London* has led the Way, and among the rest of their Expressions, they tell her Majesty, *I hope they speak of themselves*, " That nothing " can be more grateful to *Her Ma-* " *jesty's Subjects*, than to find that " particular Care is taken, to have " it (*the Protestant Succession*) ac- " knowledg'd in the strongest " Terms; " The Thing is certainly true, whether they speak it of themselves or no.

Here's

Here's your Example, my Exhortation is two-fold; to all the Cities and Corporations in *England*, in every Addreſs;

1*ſt*, Either to leave out the Article of the Proteſtant Succeſſion. Or
dly, To put it in.

If you have taken the Abjuration Hypocritically; if you have diſſembled with God and the Queen; if your Principles are for the Pretender; if you would *have him Reign over you*, for Godſake, Gentlemen, diſſemble no longer, neither God nor the Nation will be thus mock'd much longer, be honeſt, and leave it out of your Addreſſes —— I hope ſome Senſe of Juſtice may remain among all our Sons of *October*; *we know as well as Actions can deſcribe the Heart*, that your Souls are with the Pretender, that you abhorr the Proteſtant Succeſſion; *And why not?* If you think fit, no body hinders, or blames, or Reproaches you; you may call yourſelves his Servants, or any body's Servants, if you pleaſe; a *Jacobite* may be an honeſt Man, and if he retains himſelf ſo, *all this while*, he is the more likely to be honeſt; all my Motion is, do not bely your Principles, do not juggle with the Queen, but leave it out of your Addreſſes —— I doubt not but ſome will be honeſt, and where we find the Proteſtant Succeſſion left out of the Addreſs, we ought, in Charity, to believe the Gentlemen are honeſt *Jacobites* —— That ſhall from henceforth, therefore, be the *Shibboleth of your Addreſſes*; *and ſo I leave you to diſtinguiſh your ſelves as you think fit*, and by this we ſhould ſoon know, who are for the Pretender and who not.

But if you will venture *to put in* the Proteſtant Succeſſion into your Addreſſes, then I have two more Advices to give you.

1. That you will, according to an Old Northern dreadful Imprecation, deſire him that offers the Addreſs to you to ſign, to hold his Hat out to you, and pray to God that your Eyes may drop into his Hat, if you are not heartily and ſincerely for the Proteſtant Succeſſion, *&c.* Word for Word as in the Addreſs; and let us ſee a *Jacobite* that dare do thus? OR,
2. *Put it in*, as ſome of your Party have formerly done, in doubtful Ambiguous Terms, that all Men may know you are Men of tender Conſciences, and may Underſtand your Meaning.

Printed for, and ſold by *John Baker* at the *Black-Boy* in *Paſter-Noſter-Row*. 1712.